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ABSTRACT

The purpose of this project was to develop three mailing brochures that would describe the basic cultural differences that exist among the prominent bilingual groups in Eastern Pennsylvania. These brochures could be used to enhance the vocational education environment by providing the vocational instructor working with limited English speaking (LES) students with information that could facilitate learning. A survey was conducted to identify the prominent bilingual groups in Eastern Pennsylvania. The project used an advisory committee. Consultants were identified to collect, write, and edit each of the brochures. Each consultant was commissioned to prepare a rough draft for each cultural area. The format of the brochures was standardized and approved by the Bureau of Vocational Education, and the rough drafts were reviewed by selected vocational education instructors. Once the brochures were finalized, an announcement of their availability was sent to each vocational director and adult vocational teacher in Eastern Pennsylvania. (This final report includes extensive appendixes that contain the discussion of format for the brochures; a list of the advisory committee; a list of the members of the Southeast Asian Mutual Assistance Association; manuscripts and actual copies of the information brochures for Cambodians, Laotians, and Vietnamese; and a list of the project consultants.) (Author/KC)

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FINAL REPORT

THE DEVELOPMENT OF THREE (3) INFORMATION BROCHURES DESCRIBING THE BASIC CULTURAL DIFFERENCES THAT EXISTS AMONG THE PROMINENT BILINGUAL GROUPS IN EASTERN PENNSYLVANIA

by

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July 7, 1985

Pennsylvania Department of Education
Bureau of Vocational Education
Research Coordinating Unit
for Vocational Education

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INTRODUCTION

ABSTRACT

Title of Project: The Development of three (3) Information Brochures Describing the Basic Cultural Differences that Exists Among the Prominent Bilingual Groups in Eastern Pennsylvania.

Submitted By: Raymond S. Lolla, Ph.D.
Associate Professor
Temple University

Total Funds Requested: $15,000.00

Proposed Beginning and Ending Dates: July 1, 1984 - June 30, 1985 (Contract 86-5014)

Summary:

1. Objectives of the Project:

The primary objective of this project was to develop three (3) mailing brochures that would describe the basic cultural differences that exists among the prominent bilingual groups in Eastern Pennsylvania. These brochures would help to enhance the vocational education environment by providing the vocational instructor working with LES students information that could possibly facilitate learning.

2. Procedure:

A survey was conducted to identify the prominent bilingual groups in Eastern Pennsylvania. The project utilized an advisory committee. Consultants were identified to collect, write and edit each of the three brochures. Each of the consultants were commissioned to prepare a rough draft to each respective cultural area. The format of the brochures were standardized and approved by the Bureau of Vocational Education. The rough draft was reviewed by selected vocational education instructors. Once the brochures were finalized, an announcement of their availability was sent to each Vocational Director and AVTS throughout Eastern Pennsylvania.

3. Expected Contributions to Education:

The initial contribution of this project was to provide the Commonwealth of Pennsylvania and more specifically vocational educators working with a variety of LES students, cultural information about their respective students. The information identified informed and helped the instructor become familiar with the cultural differences that exist among the prominent bilingual groups in Eastern Pennsylvania.

4. Products Delivered to Funding Agencies:

a. Mid-term progress report
b. Three (3) basic level mailing brochures
c. Final Report

Background:

For the past four years, the Department of Vocational Education of Temple University has provided field-based services for vocational educators who teach disadvantaged youth. Feedback from these in-service vocational teachers indicate that these activities are necessary and useful but are lacking in one specific area. More specifically, these vocational instructors are finding it more and more difficult to be of service to students from varied cultural backgrounds.

According to Cross, in an article published in Vocational Instruction, many teachers of minorities and disadvantaged students have minimal experiences to draw upon when dealing with multi-cultural individuals. These teachers are often less committed to careers in education, less knowledgeable about the philosophy and theories of education and less involved with the overall purposes of education as they relate to equal opportunity for disadvantaged students. Cross suggests that one of the prime methods of attending to the problem is to re-educate the existing teaching force about the needs of the minority and disadvantaged student. (1979)

Related Research:

Federal vocational education legislation since 1963 has emphasized a concern that the special services and programs needed by disadvantaged and handicapped students to achieve success in vocational education be provided by the states. Each revision of vocational education legislation has used stronger language to emphasize this priority. In 1974 congress created a discretionary program for bilingual vocational training for limited English speaking persons. (Bilingual Vocational Programs - National Clearinghouse for Bilingual Education, OE No. 79-09701, p. 1.5.)

"Limited English speaking ability" when used in reference to an individual means: (a) Individuals who were not born in the United States or whose native

tongue is a language other than English, and (b) Individuals who came from environments where a language other than English is dominant, and by reasons thereof have difficulties speaking and understanding instruction in the English Language. (20 U.S.C. 880b-1.)

In 1976 the U.S. Congress stated in Public Law 94-482, subpart 3, Section 181 that:

> "one of the most acute problems in the United States is that which involves millions of citizens, both children and adults whose efforts to profit from vocational education are severely restricted by their Limited English speaking ability."

Congress further stated that individuals of this type are unable to fill the critical shortage for skilled and better educated personnel in specific occupational endeavors. These individuals, in most cases, suffer undue hardships of the unemployed or underemployed. (U.S.C. 94-482.)

In the 1976 amendments to the Vocational Educational Act (VEA) of 1963, Congress not only continued the discretionary programs for bilingual vocational training for limited English speaking persons, but also provided that the states serve limited English speaking persons under the "20 percent disadvantaged set aside". Section 110(b) of the Act required every state which receives funds from the federal government for the purpose of providing vocational education to all persons in all communities of the state, to set aside a minimum percentage of 20% for persons who are described as "disadvantaged". Included in this category are persons who have limited English speaking ability. (Bilingual Vocational Program - National Clearinghouse for Bilingual Education. OE No. 79-09701, p. 1.5.)

Of this set aside states must use for limited English speaking persons a minimum portion equal to the ratio of the population between 15-24 years of

age with limited English speaking ability to the general population of the same age.

The purpose of these funds is to provide programs and/or services which will enable these students to succeed in a traditional vocational education program. Services and programs such as language interpreters, teachers aides, non-vocationally oriented bilingual instruction, remedial academic instruction, special materials, equipment and staff orientation are essential.

The Act further requires that students with limited English proficiency be provided a traditional vocational educational program and that supportive instruction be provided to enable them to learn along with the rest of the class. (Bilingual Vocational Programs - National Clearinghouse for Bilingual Education, OE No. 79-09701, p. 15.)

Finally, it seems safe to assume, though, that central guidance for the immediate future development of bilingual training for teachers will come from the U.S. Office of Education's Office of Bilingual Education whose "Position Paper, September 1975" begins to spell out the implications of Justice Douglas' ruling that: instruction in English as a second language is a necessary part of instruction, but is not sufficient to establish an educational program. A Bilingual Education Program recognizes the need to develop and maintain native languages and cultural skills, it values cultural differences, and the learning that the child receives at home and in the community, and it values language as a transmittal of culture. (1975)

As identified above, students disadvantaged because of a limited ability to speak English are legally entitled to an educational program suited to their particular needs. Specific assistance to vocational instructors working with these disadvantaged youth with limited English speaking ability should be provided. Information, materials, resources and personnel that can help the

instructor to facilitate the educational climate of these disadvantaged youth is urgently needed. Such assistance should be made available to every vocational program in the Commonwealth of Pennsylvania and especially those located in Eastern Pennsylvania.

METHODOLOGY

Purpose of the Study:

The purpose of this study was to deal with the documented concept that much difficulty is experienced by youth with limited English speaking abilities in the vocational educational environment. Some of the difficulty arises because the LES student may not be able to assimilate and participate in classroom activities because of the language problem. Much of the difficulty occurs because the vocational education instructor is not aware of the LES's cultural background and therefore may contribute to the students confusion. Cues and mannerisms from the instructor may confuse the student.

Objectives of the Project:

The two objectives of this study were to:

1. Develop three (3) mailing brochures that would describe the basic cultural differences that exist among the variety of vocational education bilingual speaking students.
2. Inform vocational instructors working with LES students about the availability of these brochures.

Contribution to Education:

The resulting contributions to education, especially vocational education in Eastern Pennsylvania are many. The development of these brochures will help to enhance the vocational education environment. By providing vocational education instructors working with LES students specific cultural information

about their students learning could be facilitated. By highlighting the specific cultural differences that exist among the three prominent groups in Eastern Pennsylvania, a better understanding will be achieved not only by the vocational education instructor but also by other school personnel working with these students such as counselors, supervisors and administrators.

Finally, information about the products of this project was disseminated throughout Eastern Pennsylvania and to specific school personnel interested in becoming better acquainted with the cultural differences that exists among the prominent bilingual groups in Eastern Pennsylvania.

Procedures:

a. This project operated from July 1, 1984 to June 30, 1985.

b. A survey was conducted to identify the prominent bilingual groups in Eastern Pennsylvania. The project utilized an advisory committee. (See Appendix B)

c. Writing consultants were identified to collect, write, and edit each of the three brochures. (See Appendix F)

d. Each of the consultants were commissioned to prepare a rough draft of each respective cultural area.

e. The format of the brochures were standardized and approved by the Bureau of Vocational Education.

f. The rough draft was reviewed by selected vocational education instructors. (See Appendix D)

g. Once the brochures were finalized and printed (See Appendix F), an announcement of their availability was sent to each Vocational Director and AVTS throughtout Eastern Pennsylvania.

RECOMMENDATIONS, CONCLUSIONS AND DISSEMINATION

Recommendations:

1. Expand this project to identify the prominent bilingual groups in the entire Commonwealth of Pennsylvania.
2. Providing workshops in cultural backgrounds and teaching strategies using the brochures and consultants identified in this project.
3. Communication between ESL and Vocational instructors about the culture differences that exist among the prominent bilingual groups that exist throughout the Commonwealth of Pennsylvania should be on-going.

Conclusions:

This project filled a distinctive need that was lacking in the area of bilingual cultural information. The services offered by the project were appreciated and used. Awareness and knowledge of LES students' cultural background was specifically lacking in almost all of the instructors interviewed who filled out the survey assessment. Much more must be done to bring this Awareness-Rich-Knowledge to the vocational instructor working with the LES student.

Dissemination:

The Final Report for this project, which includes all of the items developed and listed in the appendices was submitted to the Pennsylvania Department of Education (Research Coordinating Unit for Vocational Education) and Temple University (Office of Research and Program Development).

Individuals or institutions desiring a copy may contact the Department of Vocational Education, Temple University, College of Education, Philadelphia, PA 19122.

APPENDIX A

DISCUSSION FORMAT FOR INFORMATION BROCHURE

Discussion Format for Information Brochures

A. Introduction via demographics

1. Where do these people come from
   a. urban
   b. rural
2. Explain mobility of family
   a. interacts with life style
   b. can confuse life activities
3. Explain economics of these people
   a. level in community in which they reside
   b. level in relationship to rest of area (county, state, nation)
4. Explain the educational level of the community
   a. present the educational level of group
   b. present the educational level of parents
5. Explain via percentage the non-speaking people in their immediate community
   a. detail that many students only hear English at school
   b. detail that all other areas of info-media, TV, radio and social affairs may also be non-English

B. Background of Home Variables

1. Explain the role of the child in the family
2. Explain how the child views authoritative figures in home and out of home as emphasized by parents, grandparents, etc.
3. Explain how the child is viewed as a family member (discipline, respect for others, responsibilities, contributing or non-contributing member)

4. Explain how the socialization of home may not relate to or match school needs

5. Relate how parents:

   a. may not continue or even condone the learning process taught in school

   b. view school and learning as a separate part - away from normal life

   c. may teach or inform children about living that does not match the schooling process (i.e., discipline, verbal interaction, etc.)

   d. may see schooling not as an extension of home life but as a separate entity that has no place in the home

C. Exploring Role Relationships

1. Explain how the child is viewed by an adult of the same culture

2. Explain how the adult is viewed by a child of the same culture

3. Explain how both the child & adult view a teacher or authoritative figure

4. Explain how the difference of these children lie beneath the language difference and goes deep into the total upbringing (cultural, religious, etc.) of the child

5. Emphasize that they are not just "angleon" speaking a different language

D. Teacher Expectations

1. Explore the "media" blitzs about the culture that is not true but teachers hear and now believe (lazy-smart, good in math, musically inclined) self-fulfilling prophecy

2. Explain that just because a child exhibits language skills that the child may not understand the learning that is taking place (social language ability does not equal in-depth skill required to learn)
3. Explain that the child may use language for social contacts but not cognitive learning
4. Explain that the child may not realize that what a teacher says may be challenged
5. Explain that the teacher may assume that the child is an active learner when the child is not
6. Explain how the teacher's instructional style, mannerisms, etc., may confuse, distract or annoy the child
7. Explain that there exists a linguistic diversity among the children. The degree of _____ language and English may not be the same

E. Directives for Teachers

1. Explain that the home support may not be there
2. Have teachers consider:
   a. getting parents involved
   b. understanding the parents value of education
   c. having parents and children understand the role of vocational education
3. Explain to the teachers that the need for "detail" and "labeling" is not perceived by the student as important
4. Explain that the "time frame" used by children to accomplish an activity may not correspond to the teacher's expectations of them
5. Explain that the teacher should not assume that the bilingual child has assimilated all that has been taught

6. Discuss the cognitive style of the culture and how it differs from the "anglo" idea of topic sentence first and then in-depth labeling

F. Further Information

APPENDIX B

BILINGUAL ADVISORY COMMITTEE

Bilingual Advisory Committee
(Information Brochures)

Ms. Evelyn Bayo-Antonsen and Peter Antonsen
1980 S. Delaware Street
Allentown, Pennsylvania 18103

(215) 691-2811 - Ms. Bayo-Antonsen's Business Number
(215) 866-8013 - Main Office

Mr. Phant Chandavong
2545 S. 7th Street
Philadelphia, PA 19148

(215) 389-2006

Dr. George A. Cucore
5 Cannon Hill Drive
P.O. Box 145
Pocopson, PA 19366
(215) 793-2145

Mr. Chinhay Kho
Cambodian Association
5412 N. 5th Street
Philadelphia, PA 19120
(215) 326-6070

Dr. Raymond S. Lolla
Temple Univeristy
Ritter Hall Room 339
Department of Vocational Education
Philadelphia, PA 19122
(215) 787-6193

Brother Tri Van Nguyen
LaSalle University
Philadelphia, PA 19141
(215) 951-1422

Mrs. Loc Nguyen
2911 Oaklahoma Road
Willow Grove, PA 19090
(215) 376-1150 - Business Number
(215) 657-2670 - Home Number

Mrs. Elsie Shanda, Executive Director
Indian Valley Opportunity Committee
31 W. Summit Street
Souderton, PA 18964
(215) 723-5430

Mr. John Weaver
North Montco Area Vocational Technical School
Sumneytown Pike
Lansdale, PA 19446
(215) 368-1177

Dr. Aquiles Iglesias
Weiss Hall
Temple University
Philadelphia, PA 19122
(215) 787-1878

APPENDIX C

SOUTHEAST ASIAN MUTUAL ASSISTANCE ASSOCIATION

January 31, 1985

SOUTHEAST ASIAN MUTUAL ASSISTANCE ASSOCIATIONS, (MAAs)

Cambodian Association of Greater Philadelphia, Inc.

Mr. Sarien Nol, President
267 Childs Avenue
Drexel Hill, Pa. 19026
(R) 626-5049 (O) 471-0800

Chin Hay Kho , MAA Coordinator
Cambodian Association Office
5412 N. 5th Street
Philadelphia, Pa. 19120
324-4070

Greater Philadelphia Overseas Chinese Association, Inc.

Mr. Chon Lam, President
4828 N. 13th Street
Philadelphia, Pa. 19141
(R) 329-1499

Ms. Hoa Thai, Maa Counselor
Chinese Association Office
4244 Chestnut Street
Philadelphia, Pa. 19104
222-7833

Hmong United Association of Pennsylvania, Inc.

Mr. Hang Chay, President
St. Simeon's Lutheran Church
8th and Luzerne Streets
Philadelphia, Pa. 19140
(O) 225-0309

Mr. Bee Xiong, Director
Hmong Jobs Project
4015 Chestnut Street
Philadelphia, Pa. 19104
329-1349

Laotian Family Community Organization of Greater Philadelphia, Pa.

Mr. Bounlieng Khamphoumy, President, also MAA Counselor
248 W. Lindley Avenue
Philadelphia, Pa. 19120
(R) 324-5385

Vietnamese United National Association of Greater Philadelphia, Inc.

Mr. Ta Van Nguyen, President
1619 S. Mole Street
Philadelphia, Pa. 19145
462-3219 (R)

Southeast Asian Mutual Assistance Associations Coalition, Inc.
P. O. Box 58058
Philadelphia, Pa. 19102-8058
(O) 854-0935

Samien Nol, President

BEST COPY AVAILABLE

APPENDIX D

ACTUAL MANUSCRIPTS OF FOUR INFORMATION BROCHURES

CAMBODIAN STUDENTS AND THEIR CULTURE:

A PERSPECTIVE FOR THE VOCATIONAL TEACHER

Introduction

In recent years thousands of people seeking freedom from oppression and freedom of opportunity have created a new wave of migration to the United States. Among this wave of immigrants are the many peoples of Indo-China, including the immigrants from Cambodia.

About a thousand years ago, Cambodia was the center of a great empire built by the Khmer people. They developed magnificent sculptures and architecture at Angkor, which was once the capital of the Khmer empire.

Current generations of Cambodians live in villages of one hundred to three hundred persons who work on small family owned farms. The climate is tropical and the soil is ideal for growing rice, cotton, corn, and rubber. Cambodia has only a few factories so it imports most of its manufactured goods. Buddhism is the major religion and each town and village has its own temple and monks.

To date, over 100,000 Cambodians have fled their war ravaged country to resettle in America. Until the communist take-over of the country, children attended primary schools; many were operated by Buddhist monks. A large percentage of students proceeded on to secondary schools. Many thousands attended colleges or universities. Cambodia's main universities, including the Buddhist University and the Universite Royale Khmere, are in Phnom Penh.

Some Perspectives on the Cambodian Culture

Cambodian family life is all important. The children are taught to respect their parents. Parental influence is strong, even to the point of influencing who and when one will marry.

Cambodians feel a great loyalty to their family, and working and learning are done not only for the individual but for the sake of the family as a whole. Maintaining harmony within the family and in all social interaction is of paramount importance.

The adults teach their children respect for authority and instill in them a sense of purpose. Education is of paramount importance in most Cambodian homes. There are numerous support organizations within the Cambodian community in the United States that provide facilities for children to continue their studies under the tutelage of an older adult.

Spiritual relationships also run deep in the Cambodian way of life; for example, the Festival of Visakha is the most important festival for Buddhists throughout the world. The festival is to commemorate the three cardinal events in the life of Buddha - his birth, his enlightenment, and his parinibanna (death) which all occurred on the full moon day of Visakha (May).

Teacher Expectations and the Cambodian Student

Cambodians live in large extended families and one must realize that when the child returns home from school, he will be living in a bilingual society where English is not always spoken. This in itself, even though the family is very supportive, can cause confusion and stress for the student, at home and in the school setting.

Cambodian children are taught to respect not only their parents, but their teachers and those in authority. Frequently out of respect and to hide their confusion, they will automatically respond to a question or given instruction with a pleasant smile and a "yes." Therefore, your instructions and questions must be clear and concise and you must be sure they are understood. Such understanding is extremely important in a vocational education

setting where the student is working with tools, equipment, chemicals, and processes because a misunderstanding could produce serious results.

We must also recognize that because of the communication barrier, the student may require more time to complete a given assignment or task, and that all the learning we plan may not taken place as quickly as we anticipate.

Further, we must examine our instructional style and mannerisms to discover if any confuse, distract, or even annoy the student. For example, Americans have a tendency to pat one on the back for doing a good job. In the student's case, we may pat him/her on the head. Unfortunately a Cambodian child, if patted on the head, might believe this will cause him/her to develop headaches.

Suggestions for Teachers

The following suggestions are offered to help you as you work with Cambodian students:

1. Where possible get Cambodian parents and relatives involved in the educational process. Invite them to visit your school for more than the normal parent-teacher nights; you will then be able to explain on a personal basis, the goals and objectives of your programs.
2. Be prepared to offer guidance, from course selection to personal counseling. Teachers are often looked upon not only as authority figures, but as extensions of the family. It is not unusual for a student to seek out a teacher and request help even on personal problems.
3. There is a tendency to raise one's voice when speaking to a student of foreign extraction. This certainly will not help communication and understanding but even may hinder it, as it can be misunderstood for anger. If there are communication problems, assistance can

frequently be obtained from the Foreign Language Department or by employing an advanced student who has a grasp of the languages involved and can serve, on a temporary basis, as a translator.

LAOTIAN STUDENTS AND THEIR CULTURE:

A PERSPECTIVE FOR THE VOCATIONAL TEACHER

Introduction

In recent years thousands of people seeking freedom from oppression and f eedom of opportunity have created a new wave of migration to the United States. Among these immigrants are the many peoples of Indo-China, including the immigrants from Laos.

About half the population of Laos belong to a group called the Lao. The Lao speak a dialect of Thai. They live mainly in villages and towns along the Mekong River. Most Lao are farmers, producing crops of rice, tea, coffee and tobacco. Thai-speaking tribes that are related to the Lao live in the mountain valleys of northeastern Laos. The Meo and Man tribes, originally from China, farm on the highest mountain slopes. The Kha tribes are the original inhabitants of Laos.

Most Lao are rice farmers who live in villages near their fields. For them village life is organized around rice growing and religious holidays and festivals. At one time Lao society consisted almost entirely of farmers ruled by a few families related to the king; the Vietamese and Chinese controlled most business and trade.

A large percentage of the population can read and write. They are instructed in areas of western learning, in health related subjects and in religion by Buddhist monks. Many children attend public elementary schools, as well as private and secondary schools. Buddhism permeates their educational life; religious education is normally a major requirement in all Laotian schools, be they private or government sponsored. Buddhism is the heart and mind of the people. It has also been a force in the political life

of Laos; at one time the consitution required the king to be a dedicated Buddhist.

Laos, historically, has been a poor country with few industries. Laos was governed by a constitutional monarchy, with the king acting as the head of state and supreme religious leader. A prime minister, who was appointed by the king, was aided by a council of ministers. The people elected members of the national assembly for five year terms. Then the communists invaded the country and the mass exodus of the people began.

Some Perspectives on the Laotian Culture

To understand the Laotian culture one must understand the Buddhist religion which teaches one to do good to all living things, to be gentle and hospitable. There are not many aspects of Laotian family life which are not affected by Buddhism.

In conformity with Buddhist teaching adults teach their children respect for authority. Laotian parents have a great desire for their children to learn and to advance themselves in the American educational system. They encourage the seeking of educational opportunities and highly respect people with learned backgrounds.

Even though Laotian families are supportive of academic and vocational programs, one must realize that the student, when he leaves the confines of the school and returns home to his family, will be in a bilingual environment and assistance with school work and English language reinforcement may be limited or non-existent.

Teacher Expectations and the Laotian Student

Teachers must realize that Laotian students may respond to questions and to instruction with a warm smile and courteous yes, not because learning and understanding have taken place, but to avoid immediate embarrassment or to

indicate a respect for the teacher and a willingness to comply. In a vocational education environment where students are dealing with chemicals, machines and tools, the teacher must be sure instructions are clearly understood in order to avoid mishaps.

It is important for teachers to discover if they are using any teaching behaviors which may confuse or insult the Laotian students. Behaviors have different meanings in different cultures. Teachers must read and ask questions in an attempt to understand cultural differences in non-verbal communication.

Suggestions for Teachers

The following suggestions are offered to help you as you work with Laotian students:

1. Involvement in the American educational system may well be as foreign to Laotian parents as the modern technology that is employed in your vocational learning centers. Therefore, whenever possible invite your students and their parents, relatives and friends to visit your instructional setting where they can gain a first-hand understanding of and appreciation for the programs you are offering.
2. All instruction to the student should be clearly and concisely stated and the teacher should make sure the instruction is understood before proceeding with new information. (Put yourself in the student's place and try an abbreviated language role reversal; provide the student with a sentence in English and have them "play" it back to you in their native language. Just listening will give you an idea of what the student may be contending with everyday.)

3. Be prepared as a figure of authority to offer career counseling and personal guidance, as well as help with course selection. Students and their families may rely on you for this advice.

4. There is a tendency to think that when we are talking to non and limited English speaking students that if we raise our voices, we will be understood. On the contrary, we know this is not true, and this habit can be counter-productive, since an increase in volume may be misunderstood as anger.

5. If language assistance is required, the Foreign Language Department in the school system may be able to offer assistance. Occasionally an advanced student of Laotian decent might be employed as a temporary interpreter.

PUERTO RICAN STUDENTS AND THEIR CULTURE:
A PERSPECTIVE FOR THE VOCATIONAL TEACHER

INTRODUCTION

The United States and the Caribbean Island of Puerto Rico have had a relationship since 1898, when Puerto Rico was ceded to the United States as a result of the Spanish American War. In 1917, under the provisions of the Jones Act, all persons born on the Island of Puerto Rico were made United States citizens with freedom to travel to the continental United States without the need for visas or passports. Since the early 1910's the United States has received migrants from Puerto Rico who, like other persons before them, seek economic opportunity. At times, the migration has been heavier than others, but the constant travel creates an on-going and growing population concentrated mainly on the Eastern seaboard of the United States.

The fundamental contributors to Puerto Rican culture are the Indians who inhabited the island before the arrival of Columbus, the Spaniards who came in search of gold and land and the African who was brought to work the mines and lands. During the 400 years of Spanish colonial control, a distinctly Puerto Rican culture and identity developed. The Spanish language unites Puerto Rico with the other 18 Spanish-speaking sister nations of Latin America. Migrants seeking a livelihood in the Commonwealth of Pennsylvania bring this rich cultural legacy with them.

SOME PERSPECTIVES ON PUERTO RICAN CULTURE AND EDUCATION

It is impossible to service Puerto Rican children in United States schools without understanding their historical, economic, cultural and familial background. The dominant religious background of Puerto Rican society is Catholic, though there are strong and visible Protestant sects. The Island's primary economic mode prior to the 1940's was agriculture. However, over the

past forty years, the massive industrialization of the Island economy has resulted in a loss of agriculture as a major economic factor.

The ease of air travel between Puerto Rico and the main urban centers of the United States is a noteworthy fact. While previous migrants and immigrants often had to sever ties to their homeland due to large geographical distances, Puerto Ricans in the United States are able to keep an ongoing dynamic connection with the Island homeland. Consequently, it is not unusual for a child to experience periods where he or she attended school in the Island as well as the continental United States. Some children experience a migration during the later school years. There is a high rate of participation of children in the educational system in Puerto Rico, from kindergarten through university levels. Educational attainment is prized.

However, for many youngsters who reside in the United States, the need to assure the economic well being of the family may require postponing or even abandoning educational attainment in favor of work. A large number of Puerto Rican children in the continental United States live in female-headed, single-parent homes.

Many parents have language and culture barriers which may prevent them from readily participating in school activities. Parents are always supportive of the children's educational attainment. Unfortunately, they are too often informed late of the student's progress or problems.

The Puerto Rican population in the continental United States suffers from many severe problems. Among them are: poor housing, low-paying jobs, and severe unemployment. For many parents, the language barrier limits their participation in the educational process of their child. The language barrier may also create low expectations on the part of teachers.

SUGGESTIONS FOR TEACHERS

The following are suggestions offered to help you work with Puerto Rican Students.

1. Puerto Rican parents may encounter difficulty in communicating their concerns for the education of their child and tend to accept the decisions of a teacher. Teachers, therefore, should make an effort to insure that parents know what is going on in school and with their child. Teachers should use bi-lingual materials in their home-school communications and make personal contact with parents.
2. The Puerto Rican student also needs direct respectful communication from the teacher. When a teacher gives an assignment to the students, it is imperative that the teacher communicate clearly what the expectations are and review homework so that the student internalizes what is meant to be taught.
3. The Puerto Rican student may have little experience with successful adult models. The teacher in a vocational school should invite Puerto Rican and Latino role models to talk to the class. The speakers could share with the students their background and how they were able to obtain their goal. This would provide the student with a positive self-image, motivation and identity. It is important to allow the students an opportunity to personally relate to the speaker, so that individual questions can be answered.
4. If a Puerto Rican child looks away from a teacher while the teacher is disciplining or correcting him or her, the child is not being disrespectful. On the contrary, he or she is being very respectful. Many Puerto Rican children are taught not to look at persons in authority in the face. To do so would be to challenge the speaker.

VIETNAMESE STUDENTS AND THEIR CULTURE:

A PERSPECTIVE FOR THE VOCATIONAL TEACHER

Introduction

The Vietnamese refugees came to the United States prior to, during and especially after the invasion of the Communists from North Vietnam in 1975. They left their country searching for freedom and a better life. Many nations in the free world accepted them but the United States of America accepted the most. The first group of Vietnamese refugees came in 1975. Most were professionals who lived in the cities. The second group of Vietnamese refugees who came to the United States were ethnic Chinese Vietnamese and Vietnamese who lived in the country side. The ethnic Chinese Vietnamese refugees speak Chinese and Vietnamese. Most of the refugees were involved in business of some type in Vietnam before they came to America.

Cultural shock and the language barrier are the first problems the Vietnamese confront. They need time to learn the English language and to adjust to their new life. Due to their habit of hard work and their love of learning, they gradually overcome their difficulties and become assimilated into the American Society. Not all, however, of the refugees are successful in adjusting to their new life. Those who are not well educated or are unskilled remain unemployed and continue to struggle with the language problem.

In order to help the children become familiar with American life and to gradually become integrated into the American classroom, the English for Speakers of Other Languages (ESOL) program was set up in many schools. The four basic language skills: listening, speaking, reading and writing are introduced to these children in English. Most of these children, after two

years of English training in ESOL classes are mainstreamed into regular classrooms; others have to be in an ESOL class for a longer period of time.

The Vietnamese refugees have their own community. Within the community there are activities to preserve their own culture, customs and beliefs. In their own community or in their family, the Vietnamese language is still their daily language.

Some Perspectives on the Vietnamese Culture

The Vietnamese family is large and extended. The average size of the family is from 5 to 7 members and three generations are usually living under the same roof. There is a strong feeling of unity and love among the members in the family. Children have great respect for their parents. They are expected to do everything to make their parents happy. Brothers and sisters must get along with each other. The older children must yield to the younger ones and the younger children must respect the older ones.

In the Vietnamese family, the husband is more powerful than the wife. The husband has the responsibility of earning a living for his family while his wife cares for the children and does the housework. This concept has changed since the Vietnamese came to America.

Education of their children is a primary concern of the Vietnamese parents. Poor or rich, the Vietnamese parents always encourage and motivate their children to learn as much as they can. The parents believe that education is the only way to have a position in society and to also have a better life. They highly respect and appreciate their children's teachers. They are very proud of the children's achievements in education and often brag about them. There is, however, a lack of communication between teachers and parents in Vietnam. There is no parent-teacher association and there are no parent-teacher meetings or conferences. An individual meeting with parents takes

place only when their children are far behind with the school work or when they have serious behavior problems. This past experience may influence current parent-teacher relations.

Teachers Expectations and the Vietnamese Student

Vocational teachers should understand that the Vietnamese students lack knowledge of the American Educational System. In Vietnam, children are taught to listen to their teachers and to learn whatever the teachers teach them. Children are not allowed to question or disagree with the teachers. Asking questions or debating with the teacher is an insulting act and should be avoided. Children are also taught not to show off their knowledge; they must be modest. American children, however, are expected to participate in the class by asking questions or expressing their thinking freely. This difference in behavior explains why most Vietnamese children appear to be shy, sensitive and quiet. They answer "Yes" for most questions even if they do not understand the questions. They also smile about almost everything and anything. They use their smiles to hide their confusion, disappointment or anger. Most Vietnamese students are not self confident. They frequently consult with their friends when they do their class work or take tests.

Vietnamese students are not comfortable with giving speeches. They are very shy about talking before any group.

They do not know how to set up short-term or long term goals. They depend on their parents or their teachers to make choices for them. Many Vietnamese parents cannot help their children set goals because they are too busy with their own daily lives, they do not know the American Educational System or the scope of vocational choices, they cannot speak English at all, or can speak it only a little. Because of this they cannot help their

children make effective occupational choices. Teachers should keep this in mind and try to provide vocational guidance.

Suggestions for Teachers

The following suggestions are offered to help you as you work with Vietnamese students:

1. Teachers should encourage Vietnamese parents to participate in parent-teacher conferences by visiting, sending letters or telephoning to explain the importance of their presence in these meetings. It might be helpful if teachers send the invitation written in the Vietnamese language. Translation services are provided by the Foreign Language Department or by Vietnamese sponsoring agencies and friends or by the bilingual teachers in the school system.
2. Teachers should create opportunities to contact Vietnamese parents and students so that they can give them more information about Vocational Education. Use counseling programs, career days and award programs to reach students and parents with this information.
3. Teachers should be sensitive to their students' problems and needs. Most Vietnamese students respect their teachers as they do their parents. They need affection and moral support from their teachers. A visit, a lunch or even dinner together with a discussion about the student's needs or problems would be helpful.
4. Personal counseling is one of the most important tasks of the teachers. Vietnamese students need and respect their teachers' advice in selecting their fields of studies and even in solving their own personal problems.

5. Teachers should keep in mind that the Vietnamese are accustomed to doing things slowly and thoroughly, unlike the American way of life,in which everything has to be done quickly or within a certain time framework. Since Vietnamese students have a hard time adjusting to American time constraints, teachers should provide them with more time and opportunity to practice their developing technical and academic skills.

Additional References

Do Ba Khe, "Some hints to work with Vietnamese students" Indochinese Materials Center, U.S. Department of Education, Kansas City, Missouri 64106.

Thinh Vas Dinh, "The Indochinese Refugees - An Introduction to their Culture" Department of Social Services, Salt Lake City, Utah 84103.

National Indochinese Clearing House, "Perspectives on a Cross-Cultural Problem - Getting to know Vietnamese" Center for Applied Linguistics, Arlington, Virginia 22209.

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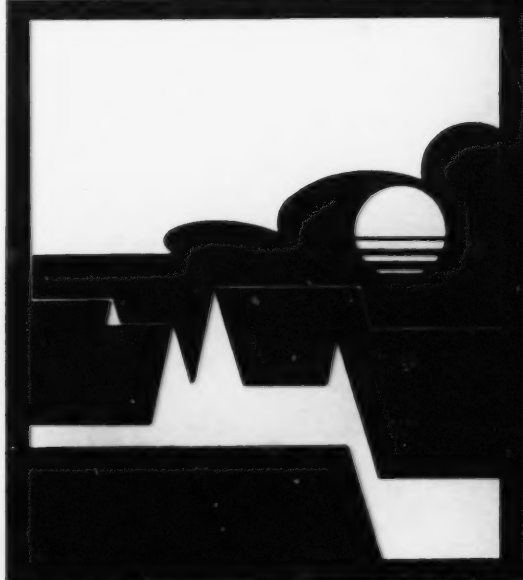
Vietnamese Students and Their Culture



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Introduction

The Vietnamese refugees came to the United States prior to, during and especially after the invasion of the Communists from North Vietnam in 1975. They left their country searching for freedom and a better life. Many nations in the free world accepted them but the United States of America accepted the most.

The first group of Vietnamese refugees came in 1975. Most were professionals who lived in the cities. The second group of Vietnamese refugees who came to the United States were ethnic Chinese Vietnamese and Vietnamese who lived in the country side. The ethnic Chinese Vietnamese refugees speak Chinese and Vietnamese. Most of the refugees were involved in business of some type in Vietnam before they came to America.

Cultural shock and the language barrier are the first problems the Vietnamese confront. They need time to learn the English language and to adjust to their new life. Due to their habit of hard work and their love of learning, they gradually overcome their difficulties and become assimilated into the American society. Not all, however, of the refugees are successful in adjusting to their new life. Those who are not well educated or are unskilled remain unemployed and continue to struggle with the language problem.

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Some Perspectives on the Vietnamese Culture

The Vietnamese family is large and extended. The average size of the family is from five to seven members, and three generations are usually living under the same roof. There is a strong feeling of unity and love among the members in the family. Children have great respect for their parents. They are expected to do everything to make their parents happy. Brothers and sisters must get along with each other. The older children must yield to the younger ones and the younger children must respect the older ones.

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Education of their children is a primary concern of the Vietnamese parents. Poor or rich, the Vietnamese parents always encourage and motivate their children to learn as much as they can. The parents believe that education is the only way to have a position in society and to also have a better life. They highly respect and appreciate their children's teachers. They are very proud of the children's achievements in education and often brag about them.

There is, however, a lack of communication between teachers and parents in Vietnam. There is no parent-teacher associations and there are no parent-teacher meetings or conferences. An individual meeting with parents takes place only when their children are far behind with their school work or when they have serious behavior problems. This past experience may influence current parent-teacher relations.

Teacher Expectations and the Vietnamese Student

Vocational teachers should understand that the Vietnamese students lack knowledge of the American educational system. In Vietnam, children are taught to listen to their teachers and to learn whatever the teachers teach them. Children are not allowed to question or disagree with the teachers. Asking questions or debating with the teacher is an insulting act and should be avoided.

Children are also taught not to show off their knowledge; they must be modest. American children, however, are expected to participate in the class by asking questions or expressing their thinking freely. This difference in behavior explains why most Vietnamese children appear to be shy, sensitive and quiet. They answer "Yes" for most questions even if they do not understand the questions. They also smile about almost everything and anything. They use their smiles to hide their confusion, disappointment or anger. Most Vietnamese students are not self confident. They frequently consult with their friends when they do their class work or take tests.

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vocational learning centers. Therefore, whenever possible, invite your students and their parents, relatives and friends to visit your instructional setting where they can gain a first-hand understanding of and appreciation for the programs you are offering.

2. All instruction to the student should be clearly and concisely stated and the teacher should make sure the instruction is understood before proceeding with new information. (Put yourself in the student's place and try an abbreviated language role reversal; provide the student with a sentence in English and have them "play" it back to you in their native language. Just listening will give you an idea of what the student may be contending with everyday.)

3. Be prepared as a figure of authority to offer career counseling and personal guidance, as well as help with course selection. Students and their families may rely on you for this advice.

4. There is a tendency to think that when we are talking to non and limited English speaking students that if we raise our voices, we will be understood. On the contrary, we know this is not true, and this habit can be counter-productive, since an increase in volume may be misunderstood as anger.

5. If language assistance is required, the Foreign Language Department in the school system may be able to offer assistance. Occasionally an advanced student of Laotian descent might be employed as a temporary interpreter.

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Laotian Students and Their Culture

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ntroduction

In recent years thousands of people seeking eedom from oppression and freedom of opportunity ave created a new wave of migration to the United tates. Among these immigrants are the many people f Indo-China, including the immigrants from Laos.

About half the population of Laos belong to a roup called the Lao. The Lao speak a dialect of hai. They live mainly in villages and towns along the Mekong River. Most Lao are farmers, producing rops of rice, tea, coffee and tobacco. Thai-speaking ribes that are related to the Lao live in the mountain alleys of northeastern Laos. The Meo and Man ribes, originally from China, farm on the highest nountain slopes. The Kha tribes are the original nhabitants of Laos.

Most Lao are rice farmers who live in villages ear their fields. For them village life is organized round rice growing and religious holidays and estivals. At one time Lao society consisted almost ntirely of farmers ruled by a few families related to he king; the Vietnamese and Chinese controlled most usiness and trade.

A large percentage of the population can read nd write. They are instructed in areas of western earning, in health related subjects, and in religion by Buddhist monks. Many children attend public ele- nentary schools, as well as private and secondary chools. Buddhism permeates their educational life; eligious education is normally a major requirement n all Laotian schools, be they private or government sponsored. Buddhism is the heart and mind of the people. It has also been a force in the political life of Laos; at one time the constitution required the king to be a dedicated Buddhist.

Laos, historically, has been a poor country with few industries. Laos was governed by a constitutional monarchy, with the king acting as the head of state and supreme religious leader. A prime minister, who was appointed by the king, was aided by a council of ministers. The people elected members of the national assembly for five-year terms. Then the communists invaded the country and the mass exodus of the people began.

Some Perspectives on the Laotian Culture

To understand the Laotian culture one must understand the Buddhist religion which teaches one to do good to all living things, to be gentle and hospitable. There are not many aspects of Laotian family life which are not affected by Buddhism.

In conformity with Buddhist teaching adults teach their children respect for authority. Laotian parents have a great desire for their children to learn and to advance themselves in the American educational system. They encourage the seeking of educational opportunities and highly respect people with learned backgrounds.

Even though Laotian families are supportive of academic and vocational programs, one must realize that the student, when he leaves the confines of the school and returns home to his family, will be in a bilingual environment and assistance with school work and English language reinforcement may be limited or non-existent.

Teacher Expectations and the Laotian Student

Teachers must realize that Laotian students may respond to questions and to instructions with a warm smile and courteous yes, not because learning and understanding have taken place, but to avoid immediate embarrassment or to indicate a respect for the teacher and a willingness to comply. In a vocational education environment where students are dealing with chemicals, machines and tools, the teacher must be sure instructions are clearly understood in order to avoid mishaps.

It is important for teachers to discover if they are using any teaching behaviors which may confuse or insult the Laotian students. Behaviors have different meanings in different cultures. Teachers must read and ask questions in an attempt to understand cultural differences in non-verbal communication.

Suggestions for Teachers

The following suggestions are offered to help you as you work with Laotian students:

1. Involvement in the American educational system may well be as foreign to Laotian parents as the modern technology that is employed in your

or even annoy the student. For example, Americans have a tendency to pat one on the back for doing a good job. In the student's case, we may pat him/her on the head. Unfortunately, a Cambodian child, if patted on the head, might believe this will cause him/her to develop headaches.

Suggestions for Teachers

The following suggestions are offered to help you as you work with Cambodian students:

1. Where possible get Cambodian parents and relatives involved in the educational process. Invite them to visit your school for more than the normal parent-teacher nights; you will then be able to explain, on a personal basis, the goals and objectives of your programs.

2. Be prepared to offer guidance, from course selection to personal counseling. Teachers are often looked upon not only as authority figures, but as extensions of the family. It is not unusual for a student to seek out a teacher and request help even on a personal problem.

3. There is a tendency to raise one's voice when speaking to a student of foreign extraction. This certainly will not help communication and understanding but even may hinder it, as it can be misunderstood for anger. If there are communication problems, assistance can frequently be obtained from the Foreign Language Department or by employing an advanced student who has a grasp of the languages involved and can serve, on a temporary basis, as a translator.

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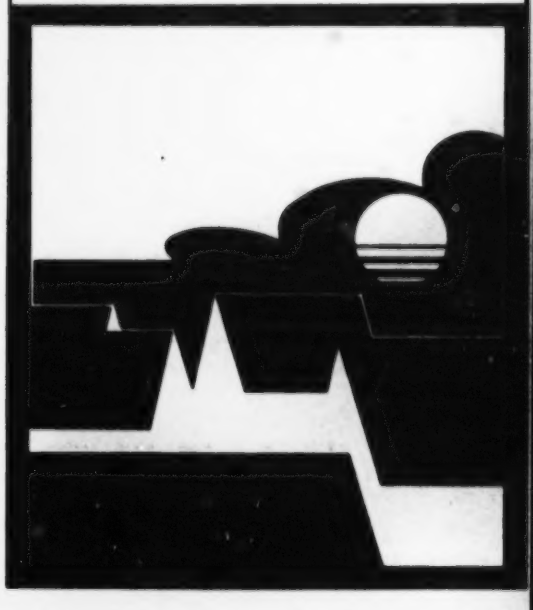
Cambodian Students and Their Culture



A Perspective for the Vocational Teacher

Introduction

In recent years thousands of people seeking freedom from oppression and freedom of opportunity have created a new wave of migration to the United States. Among this wave of immigrants are the many peoples of Indo-China, including the immigrants from Cambodia.

About a thousand years ago, Cambodia was the center of a great empire built by the Khmer people. They developed magnificent sculptures and architecture at Angkor, which was once the capital of the Khmer empire.

Current generations of Cambodians live in villages of 100 to 300 persons who work on small, family owned farms. The climate is tropical and the soil is ideal for growing rice, cotton, corn, and rubber. Cambodia has only a few factories so it imports most of its manufactured goods. Buddhism is the major religion and each town and village has its own temple and monks.

To date, over 100,000 Cambodians have fled their war ravaged country to resettle in America. Until the communist take-over of the country, children attended primary schools; many were operated by Buddhist monks. A large percentage of students proceeded on to secondary schools. Many thousands attended colleges or universities. Cambodia's main universities, including the Buddhist University and the Universite Royale Khmere, are in Phnom Penh.

Some Perspectives on the Cambodian Culture

Cambodian family life is all important. The children are taught to respect their parents. Parental influence is strong, even to the point of influencing who and when one will marry.

Cambodians feel a great loyalty to their family, and working and learning are done not only for the individual but for the sake of the family as a whole. Maintaining harmony within the family and in all social interaction is of paramount importance.

The adults teach their children respect for authority and instill in them a sense of purpose. Education is of paramount importance in most Cambodian homes. There are numerous support organizations within the Cambodian community in the United States that provide facilities for children to continue their studies under the tutelage of an older adult.

Spiritual relationships also run deep in the Cambodian way of life; for example, the Festival of Visakha is the most important festival for Buddhists throughout the world. The festival is to commemorate the three cardinal events in the life of Buddha — his birth, his enlightenment, and his parinibanna (death) which all occurred on the full moon day of Visakha (May).

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Teacher Expectations and the Cambodian Student

Cambodians live in large extended families and one must realize that when the child returns home from school, he will be living in a bilingual society where English is not always spoken. This in itself, even though the family is very supportive, can cause confusion and stress for the student, at home and in the school setting.

Cambodian children are taught to respect not only their parents, but their teachers and those in authority. Frequently out of respect and to hide their confusion, they will automatically respond to a question or given instruction with a pleasant smile and a "yes." Therefore, your instructions and questions must be clear and concise and you must be sure they are understood. Such understanding is extremely important in a vocational education setting where the student is working with tools, equipment, chemicals and processes, because a misunderstanding could produce serious results.

We must also recognize that because of the communication barrier, the student may require more time to complete a given assignment or task, and that all the learning we plan may not take place as quickly as we anticipate.

Further, we must examine our instructional style and mannerisms to discover if any confuse, distract,

APPENDIX E

ACTUAL COPIES OF INFORMATION BROCHURES

1 (Not included--contains the same materials as Appendix D)

APPENDIX F

PROJECT CONSULTANTS

EVELYN BAYO de ANTONSEN

RESUME

HOME ADDRESS

~~P.O. Box 383~~ 1980 S Delaware St.
~~Marshall's Creek, PA 18335~~ Allentown, PA 18103
~~(717) 223-0387~~ (215) 791-4610 unlisted

AREAS OF EFFECTIVENESS: 1. Spanish Instructor
2. Office Manager

EDUCATION:

8/82 to 12/83 Lehigh University, Bethlehem, PA 18015
M.A.: Major: Education Minor: Spanish

9/78 to 5/82 East Stroudsburg University, East Stroudsburg, PA 18301
B.A.: Major: Spanish Minor: English

9/63 to 6/65 William H. Maxwell Vocational High School, Brooklyn, New York

EXPERIENCES:

9/83 to present William Allen High School, 17th and Turner Streets
Allentown, PA 18104 (215) 820-2223
Vocational Business Bilingual Coordinator
Mr. Ray Erb, Jr., Principal

Responsibilities: I tutor students who speak a language in addition to English. They must be taking courses in the Business Education Dept. to participate in the program. I work with the students in small groups or individually in my classroom. I work in cooperation with the ESOL (English as a Second Language) instructors and the counseling staff. I use typewriters, an adding machine, and a computer (Apple IIe) as educational aides. I organize and run field-trips to local industries and businesses.

9/83 to present East Stroudsburg University, East Stroudsburg, PA 18301
(717) 424-3476
Spanish Teacher
Prof. Wilfredo Lopez, Director

Responsibilities: The students in the Upward Bound Program meet every Saturday in East Stroudsburg University. I am responsible for two classes. I teach Spanish and English as a second language.

9/78 to 8/79 East Stroudsburg University, East Stroudsburg, PA 18301
(717) 424-3476
Upward Bound Program
Prof. Wilfredo Lopez, Director

Responsibilities: I translated letters from English to Spanish; typed, filed, and answered the telephone.

(Cont'd)

9/73 to 6/78 — St. Mark's Church In-the-Bowery, 10th Street & 2nd Avenue, New York, N.Y. 10003 (212) 674-6377
Parish Secretary
Mr. Stephen Facey, Parish Administrator

Responsibilities: I was responsible for organizing and administrating the church's office. Assorted correspondence and answered some; kept the Rector's daily calendar and appointment book; kept baptismal and marriage records in order; ordered office supplies and kept record of petty cash. Paid bills and prepared payroll twice a month. Made withholding taxes and social security payments. Reconciled bank statements. Filed IRS quaterly reports (940 report and unemployment insurance report). I was authorized to give small amounts of money to people who came by with a financial problem. I had the person fill out a form; then I would make judgement of the financial need.

1/73 to 9/73 — Housewife

6/72 to 1/73 — St. Mark's Church In-the-Bowery, 10th Street & 2nd Avenue, New York, N.Y. 10003 (212) 674-6377
Bilingual Secretary
Mr. Stephen Facey, Parish Administrator

Responsibilities: I published and edited a Spanish newsletter; translated the Vestry minutes from English to Spanish; answered the telephone; kept Spanish office files in order; drafted letters in Spanish for the priest.

4/71 to 6/72 — Escuela Las Nereidas, Inc., P.O. Box 12385, Santurce, Puerto Rico
Registrar
Mrs. Evelyn Scott, Director

Responsibilities: I was in charge of the Registration Department. I explained the school's philosophy (Montessori method) to new parents as well as the tuition and payment plan. After accepting a new student, I would prepare a contract and other forms for the parents to sign. I had to work closely with the accountant and director.

7/70 to 4/71 — Housewife

2/69 to 7/70 — Cornell University, New York State OEO Project, 11 Park Place, New York, N.Y.
Group Worker
Mr. Albert Harris, Jr., Director

Responsibilities: This was a community service agency in the area of Home Management and Consumer Education to indigenous people in a low income area of South Brooklyn. I organized and taught along with the Home Economist an 8-week training program. The training was given to housewives from the community before they could be employed as Family Assistants. I supervised 9 F.A.; collected "Family Visit Reports" from the F.A. once a week; kept in order their time sheets. Made a history case of each family that the Family Assistant worked with. I visited the

(Cont'd)

homes along with the F.A. to see if the program was effective. Provided the F.A. with material or information in the area of Home Management and Consumer Education. I organized and prepared In-service for the F.A. twice a week.

AFFILIATIONS AND HONORS

Member, Latin American Association of E.S.U.
Member, Interamerican Club of the Poconos

National Hispanic Scholarship Fund, 1980
WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES, 1981
Phi Alpha Theta (History Honor Society), 1982
Graduated CUM LAUDE
Scholarship from Lehigh University, 1982

REFERENCES

- WILL BE SUBMITTED UPON REQUEST -

PETER J. ANTONSEN

RESUME

HOME ADDRESS

1980 S. Delaware St.
Allentown, PA 18103
(215) 791-4650

EDUCATION:

9/61 to 6/63 Bronx Community College, Bronx, New York
A.A.: Major: History

6/63 to 8/63 Universidad de Morelos, Cuernavaca, Mexico
10 Credits

9/63 to 6/66 City College of New York, New York, N.Y.
B.A.: History

1/79 to 5/80 East Stroudsburg University, East Stroudsburg, PA
M.A.: History

9/80 to 5/81 Lehigh University, Bethlehem, PA
PhD (1 year toward my doctorate in History)

EXPERIENCES:

1/82 to 5/84 Center for Educational Opportunity, East Stroudsburg Univ., East Stroudsburg, PA 18301

Responsibilities: Professional Tutor in History, English, Spanish, Principles of Government and Research Papers. Helped students in basic course organization, study habits, reading retention, and note and test taking. Also, met with professors to discuss the student's problems.

9/80 to 5/81 Lehigh University, Bethelehem, PA

Responsibilities: Full-time graduate student working toward my PhD in history.

1/79 to 5/80 East Stroudsburg University, East Stroudsburg, PA

Responsibilities: Graduate Assistant for the English Dept. Supervised 10 tutors; helped 200 students in grammar and writing; graded tests and kept records.

10/11/75 to 12/24/75 New York Bulk & Foreign Mail Center
9/11/76 to 5/26/77 80 County Road
10/7/78 to 12/12/78 Jersey City, New Jersey 07097

Responsibilities: Distribution Clerk; Post Office Level 5, Step 2.

11/19/77 to 6/16/78 Brooklyn General Post Office, Brooklyn, New York

Responsibilities: Distribution Clerk; Post Office Level 5, Step 1.

8/70 to 5/71 Jose Navares Landron, Toa Baja, Puerto Rico

Responsibilities: English Teacher. Taught English to junior high school students.

8/67 to 5/70 Zuckerman Harpsichords, 160 Avenue Americas, New York, N.Y.

Responsibilities: Assistant Cabinet Maker. Helped build Harpsichords, Clavichords and Spinets.

AFFILIATIONS, HONORS AND OTHER SKILLS:

Member, Phi Alpha Theta - History Honor Society
Member, Inter-American Club
Member, Latin American Association of ESU
Act 101 Service Award

Bilingual - Fluent in Spanish
I have lectured in college history classes.
I have coached YMCA soccer.

TRAVEL:

I have visited Mexico, Europe, Puerto Rico and Canada.

REFERENCES:

- WILL BE FURNISHED UPON REQUEST -

R E S U M E

Loc B. Nguyen
2911 Oklahoma Road
Willow Grove, Pa 19090
(215) 657-2670

S.S. # 586-30-1898

Marital Status: Married, one child
Date of birth : August 26, 1933

Education background:

- Trung Vuong High School - Saigon Vietnam - Baccalaureat of Science
- National School of Commerce - Saigon Vietnam - Diploma
- Kansas State Teachers College - Kansas U.S.A - B.S in Business Ed.
- Temple University - Philadelphia, Pa working toward Master degree in Special Education.

Work Experiences:

- 1982 up to date: Join to the translation team of
  - Board of Education - Foreign Language Dept.
  - Temple University - Vocational Ed. Department.
- 1979 up to date: Teaching English for Speaker of other Language (ESOL teacher) School district of Philadelphia
- 1978 - 1979 : Life Skills Program Assistant - Archdiocese of Philadelphia.
- 1973 - 1975 : Accountant - SEAMEO Regional Innovation & TechnologyCenter - Singapore and Saigon Vietnam.
- 1966 - 1973 : Business Skills Teacher - USAID Saigon
- 1960 - 1962 : Tax Controller - Directorate of General Taxation - Saigon Vietnam.

Language:

- Vietnamese : Native language
- English : Fluent
- French : Fair